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# OTTERBEIN ÆGIS



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# OTTERBEIN ÆGIS.

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**OTTERBEIN REDEEMED.** At the opening of this term the Christian Associations began to hold half hour meetings daily, for the purpose of awakening greater interest in Christian work, and with the hope that many of the students who had not been professing Christians might change the course of their lives and follow the teaching of divine truth. Revival services were in progress at the chapel and all were urged to attend the meetings there. Earnest, consecrated work was done by every member of the Association. Each one felt that there must be a great revival wave sweep over the college. They talked it at every meeting. All prayed for it,

and now after four weeks such transcendent results have obtained as was never before realized in the history of the college.

## DAY OF PRAYER.

The fire of the gospel broke out on the Day of Prayer for colleges. In the morning the usual services appropriate to the observance of the day were held in the chapel. Professor Zuck gave a short and pointed talk, and to us it seemed the match which started the fire. At six o'clock that evening the college classes and preparatory students and faculty held separate services. At the end of the hour all assembled in the chapel, each class taking their accustomed place as in daily chapel service. President Lambert, of the Y. M. C. A., led the meeting and gave a short talk.

Then somehow in some way which God alone can know the flames of the gospel broke forth in every part of the room. Young men and women in rapid succession stood up, acknowledged their sins and asked for prayer. Men who had been given to the worst forms of vice crowded to the altar and sought redemption from a life of wantonness and ruin. Souls shattered the shackles of sin in a moment and leaped with wondrous joy into conscious harmony with God.

Following this outbreak, class meetings were held daily. These were continued in the evening by a joint meeting in the chapel, and at the end of one week not more than fifteen students remained unconverted.

## STUDENTS' CRUSADE.

But the work could not end here. The leaders of the Associations felt that the work



should be continued among the people of the town. The faculty kindly granted the students the afternoon of the 10th inst., and the morning of the following day, that they might make a complete canvass of the town and invite everyone to the services in the chapel. The movement was to be a veritable gospel crusade. The village was divided into sections and each class was assigned a section to canvass. Every student was given something to do. A short consecration service was held, and then with Bibles and hymnals the little groups went about into every home, store, office and shop, reading Scripture, singing, praying, and inviting the people to come to the services.

The students literally captured the town and during the whole afternoon on every street and avenue of the village were heard praise, thanksgiving and hymns of rejoicing. Merchants stopped their business, and for a time stores were transformed into prayer rooms; men in shops laid aside their work and gave earnest heed to their solicitations; office doors swung wide open to greet the consecrated bands; even the public schools were closed and an hour given in which the pupils might hear the words of the messengers of the gospel.

That night the chapel was crowded with people. A spirit of thoughtfulness and reverence was supreme. With great power the preacher inquired, "Who is on the Lord's side?" A score of students told of the precious meetings of the day. The fire of the gospel was again burning up the hearts of sin in the vast audience and in a few minutes the altar was filled by those seeking to quench the seething flames with the comfortings of the Holy Spirit. On succeeding evenings the altar was crowded with penitent souls, and as we go to press the good work continues unremittingly. Almost one hundred persons, students and people of the town, have been led to the enjoyment of a happier life.

Such, briefly told, has been the campaign of the gospel in Otterbein. No such movement was ever before inaugurated by the

students, no efforts were ever crowned with such rich results. The course of college life has been entirely changed. Reverence, purity and faith prevail where once mockery, vice and scepticism belied all thought and dreams of truth.

#### THE RETROSPECT.

What a splendid record has been made at this Semi-Centennial period! This has been a Semi-Centennial revival, it is the real great Golden Jubilee of Otterbein University. With what pride can we now move on to the great celebration! How distinguished we shall then be with almost every student a Christian! And when we have gone from these sacred walks and these most pleasant associations to try our fortunes in the world, what a beautiful retrospect this will be! Let all due credit be to the loyal Christian workers, the faculty, the college pastor, and the churches of the village, and more than this let all honor be given to God.

Let us hope that the good work may continue until every student shall be converted. Then, when at our celebration next June, the old friends and graduates of fifty years shall come from every state, from every calling and walk of life, to celebrate this half-century period, we shall be found blazing out the path and following up the way which all the people of the earth must come in God's appointed time.

Now that so many have become Christians, let no mistake be made in whatever may present itself. Temptations will come and all will be put to the severest tests. To be a Christian is the noblest object in any life, it is the acme of all attainment. Consecration, prayer, purity, toil are pre-eminently essential to right living. These will bring infinite development and joy.

CONTRIBUTIONS for the college papers seem to be in demand by all the editors, and no small amount of complaint is going up here and there from the chiefs on our ex-



changes, because it is so difficult to get students to contribute their essays or orations for publication. To all these the chief of this sanctum extends his sympathy and prays you to be comforted for "there are others."

It is truly remarkable what flimsy excuses our fellow students make when the editor goes to them and kindly asks them to give him their production for the college paper. Why, we know of a college where some of the students complained that a certain few did all the writing for the paper, but when asked for their article, really they couldn't write anything worthy to be read, and O, my! they wouldn't think of having it printed. Then, not long ago we heard from some of our alumni and these wanted to know why we did not get some *good* articles for the paper. Now there is an opportunity to get something good to use in our columns, so we thought, and we sent them some stamps to mail it. And don't you know, we have not even gotten our stamps back.

What is the cause of all this? Is there no remedy? Is there to be no end of these complaints, and must the editor and his assistants go on toiling, sorrowing, rejoicing, and not earn a night's repose? Surely it should not be thus. Every student and alumni should get interested in the college paper just as much as in athletics, literary society or any other interest of the college.

The college paper does more to advertise the college and to bring the students of the various colleges in touch with each other and to make them acquainted with the advancements which are being made, than all the athletics and other interests combined. Strike out the college paper and thousands of young men and women, professors and graduates would never know that your institution existed at all. Without the papers and the system of exchange, which we now have extending from New York to California, from Michigan to Tennessee, we would be as a

candlestick lighted and put under a bushel.

Now, fellow students and alumni, yea even professors, consider this candidly and see whether we are not right about it. If you conclude that we are right, then put your conclusions in definite form by contributing at least a short article on some subject which may suit your taste, and let us see if we can't stand even higher than we now do among the colleges of this "land of the free."

INTEREST in the oratorical contest is growing. Since our last issue the officers have gone to work in earnest. They have done well. Everyone is finding out about it. The number of contestants has increased. Many students are joining the Association that thereby they may show their great interest. The offer of the ÆGIS to train the contestant under Prof. Fox has been heartily approved and many have spoken kindly to us for doing this. We appreciate these words and will do all we can to make the contest a complete success from now until we win the state contest at Miami University in April.

Only a week remains until the local contest. Next month we will tell you all about it. All merit and distinction is due those who have labored so earnestly for the success of this event.

LIBRARY. Last month in writing about our libraries we were wrong in giving out that the college had not begun cataloguing its books. During vacation Professor Scott, assisted by Miss Barnes, began a catalogue for the college library, and has a large part ready to be put into convenient form for use. The catalogue will be completed as soon as possible. So, that removes another objection to the consolidation of all the libraries. What other straw is in the way of this movement? Objector, stand up and let us see "where you are at."



## LITERARY

### THE DUALITY OF MIND.

DR. J. W. CLEMMER, '74.

**A**T the risk of adverse criticism and in opposition to current psychology and popular opinion, I submit the proposition that, the human mind, in character and function, is double; that its faculties constitute two distinct entities, each with its own mission to work out in the life and destiny of man. Upon this theory of mental duality the facts of mental philosophy and occultism are alike explained. The phenomena of dreams, trance, visions, mind reading, clairvoyance, hypnotism, spiritualism and theosophy, in this way, find scientific explanation and acceptance. Please observe that I speak of the phenomena and not the doctrines or religious beliefs to which they give origin.

The data upon which rests the evidence of the duality of mind are scattered over a wide range of exploration. I shall be unable in a limited time to discuss in detail all the points in support of the theory, and will offer only such as are accepted by the London Society for Psychic Research and by the psychic thought leader in America, Thomson J. y Hudson.

He divides all mental powers into two classes, each with distinct faculties and uses. One he calls the objective mind the other the subjective mind.

The two entities may be thus defined: The objective mind represents man in his normal state of mental activity. It functions through the brain, and presides over the physical senses. Its highest office is reason.

The subjective mind perceives by means independent of the senses. It perceives by intuition. It presides over the functions of the bodily organs and is represented by the organic system of nerves. It is that part of the human mind which manifests itself under hyp-

notic influences. In this state it displays its most wonderful powers, clairvoyance and telepathy or mind reading.

According to the mahatmas of India, it leaves the body and gathers information from distant lands. In a normal state the subjective mind is under control of the objective mind. It is only under abnormal conditions as in hypnosis that it reveals its transcendent powers. The objective mind reasons by all methods, the subjective reasons alone by deduction, and has a perfect memory.

The subjective mind is always amenable to the power of suggestion. In short, the objective mind represents the intellect and will; the subjective mind, the soul.

The proof of this proposition rests upon the results of its application to known facts. The support of abstract theory does not come from mathematical demonstration, but from the uniformity of results. If the dual theory explains all the facts of mental activity it must be accepted, although itself not susceptible of abstract proof. All working hypotheses are based upon such procedure. Such is the process and progress in scientific investigation, and must be accepted in psychic research the same as in other departments of knowledge.

In exhibiting facts in occult, mental manifestations which go to support the theory of mind-duality, the simplest and most familiar relate to the planchette and by this simple device written communications are obtained from the subjective mind. In response to questions, it will write out the answers. The same results are obtained by automatic writing. In both methods the subjective mind takes control of the muscles and moves the pencil; meanwhile the objective mind is passive and oblivious to the *modus operandi*. These methods give evidence of an intelligence which the operator knows stands in relation to himself—is a part of his own mental composition—and, yet is not exerted by the usual means or through the accustomed channels of thought. No attempt to explain these mental exhibitions ever approached the truth until the dual theory



explained that, by this means, the subjective mind is brought to consciousness.

It is important to notice that the manifestations of the subjective mind are always in accord with some suggestion. In case the operator of the planchette is a spirit medium his subjective mind will assume the character of a decarnated spirit. That role once assumed may continue indefinitely for the reason that the subjective mind is dominated by that suggestion. If the operator is not a believer in spirit communications his subjective mind will follow the next most likely suggestion and assume some indifferent character. The intelligence displayed is always limited to that of the operator or to that of those present with whom he may be in telepathic *rapport*. It would seem strange that planchette should reveal forgotten facts, but the objective mind is not conscious of the activities of the subjective faculties one of which is a perfect memory.

In many ways individuals may enter this mental state, and thus render their conduct amenable to the powers of suggestion, with kaleidoscopic variation, according to the nature of "the control," as the spirit medium designates the power of the subjective mind.

Somnambulism thus testifies to the theory of a double mental existence. The sleep walker will perform wonderful feats in passing safely along dangerous precipices, or in working out difficult problems in mathematics and the like. This is done in natural sleep, eyes closed, and the functions of the brain—the objective mind—locked in slumber. The faculties and senses of the brain having failed to record the night's exploit the person awakens in the morning without the conscious knowledge of his own experience. These facts speak of mental duality. They show that the subjective mind perceives the physical conditions of its environment by means independent of the senses, that it possesses the faculty of self preservation and that the objective mind is unconscious of the workings of the subjective.

Duality of mind is exemplified in what is known as dual personality in which the person

loses all knowledge of personal identity. He assumes a new character and a new name. The new personality is in marked contrast to normal characteristics. Any character may be assumed that happens to be suggested to the subjective mind. After the character is once assumed all the traits and peculiarities of which the subject has any knowledge, will be faithfully enacted, until he is relieved of subjective control. The character assumed may be man or devil. In ancient times before devils went out of fashion it frequently happened that a sensitive person who easily entered the hypnotic or subjective state, in accord with the dominant idea or suggestion, madly followed the hellish dictates of some imperious demon, until the priest or exorcist would restore the poor dupe to a normal condition.

The various forms of psycho-therapeutics, although sailing under different flags, as faith cure, mind cure, Christian science, vitapathy, mesmerism, et cetera, all are reduced to a few psychic principles.

The mental phenomena manifest in these systems are explained, like all other psychic manifestations, according to the principles of the new psychology.

Here again we see the power of suggestion in its influence upon subjective faculties. It is the key to unlock the mysteries of psychological cures. This implies at least partial hypnosis. The power of hypnotic suggestion is an undoubted factor, and is well established in practice.

Under hypnotic suggestion an arm or the entire body may be placed under complete anæsthesia, so that an amputation or other surgical procedure may be painlessly accomplished. The anæsthesia is as complete as under chloroform.

It is pretty evident that if suggestion can thus produce abnormal conditions it can also aid in the restoration of diseased organs to a normal condition. Besides, the use of hypnotic suggestion has become an established therapeutic agent in treating neurotic diseases.

All faith cures, so called, are the results of



complete or partial hypnotism. It should be used intelligently and thus emancipate it from the evils of ignorance and fanaticism. The most expert physician who ever employed psychic forces to cure disease, a man who understood the laws of nature by intuition, who knew the power of hypnotic suggestion, who used it as never did man before or since, who understood the relation between the search light power of the objective mind and the eternal sunlight powers of the human soul—was Christ.

Under the dual mind theory, hypnotism is easily understood and defined. In a normal existence the subjective faculties are under control of the objective mind. If, for any reason, this control is radically disturbed or lost, insanity is the result.

Any influence able to suspend objective control, that is, to place in abeyance objective intellect and the will, places the individual in the hypnotic state.

Hypnotism is simply the capricious behavior of the subjective mind, according to the law of suggestion, during the suspension of the objective powers. This condition may be self-induced, as exemplified by the Oriental adepts, or by those who are said to be sitting to develop mediumship. They go into retirement and sit for hours and days, fixing the eye upon one object and thought upon one theme, until the functions of the objective mind are suspended when the wonderful powers of the subjective mind are brought into action. The hypnotic state is more frequently induced in another by an experienced operator.

The dual features of mind are thus wonderfully portrayed. This is especially observed in the fact that, in the objective or normal state, the ordinary powers of reasoning which embraced all kinds, are limited, in the subjective state, to the sole process of deduction. The subjective mind never classifies facts and from these reach general principles, but given a principle to start with it will reason deductively with surprising accuracy and vigor. This fact is illustrated by a man of intelligence under

hypnotic influence. He will argue any proposition suggested with clearness and exactness. Every conclusion under the premises will be logically correct, although the proposition may be false.

Profound hypnosis leads to the trance state in which the subjective mind exerts wonderful powers. In all ages of the world these intellectual powers have filled mystic literature with seductive accounts of the spirit land. Systems of religion are founded upon such revelations. Thus millions have attached their hopes of eternal life to the dreams of ecstasy. Theosophy and the philosophy of Swedenborg had their origin in the mystic trance of hypnotic power. Their rise is lost in the splendor of spiritual philosophy and noble precepts. The wondrous powers of the subjective mind are exhibited by the founders of these systems. Its matchless powers of deduction and memory, its telepathic power and intuitive perceptions are the very buds of the soul whose petals will unfold in the land of flowers beyond the grave.

My theme does not embrace the various theories, methods, and doctrines that happen to attach to psychic phenomena. My purpose is to exhibit the evidences of mind duality regardless of their association with religious sentiment. Yet I approach these phenomena that serve as vehicles for religious doctrines with a profound regard for their devotees. I have more charity for these than for their enemies and opponents who deny, without investigation, the phenomena upon which those doctrines are based.

I have neither the time nor the disposition to argue the genuineness of phenomena which have been tested and accepted by scientific minds. The period for experimentation, as to the phenomena of spiritualism, has passed. Hudson, who is no more of a believer in doctrines of spiritualism, than the honorable President of Otterbein University, has this to say of its phenomena: "The facts are too well known to the world to require proofs at this time. The man who denies the phenomena of spiritualism to-day is not entitled to be



called a skeptic, he is simply ignorant, and it would be a hopeless task to attempt to enlighten him." This is hard on the doubting Thomas, but it is the nature of progress in opposition to the irrational dread of innovation.

From what has already been said concerning other psychic facts you naturally anticipate me in placing the phenomena of spiritualism under cover of the dual doctrine. The character and limitations of the spirit communications correspond to those of the subjective mind of the medium. He depends upon this as his "control" from which all communications emanate, the same as exemplified in case of the planchette. Since the objective mind is unconscious of subjective power or knowledge, the medium has no information as to the source of the communications, and must therefore be considered honest in his belief in communications as coming from disembodied spirits.

Every exhibition of the subjective power displays the law of suggestion. The mind of the medium is constantly under its influence. For this reason spirits respond instantly, when called, and that, too, whether they have a real existence or not, or whether they represent the living.

The seance room is but the playground of hypnotism. The medium, in a state of self-hypnotism, assumes the role presented by suggestion. His subjective mind being educated to the belief, by objective education and environments, readily plays the part of the spirit of any deceased person whose name happens to be mentioned.

The "control" of the medium surprises the sitter with facts in his life he believes to reside with himself exclusively, as profound secrets. These secrets, though forgotten, may be revealed by the "spirit control." These facts in a psychological way teach that the memory of the subjective mind is all but perfect, that telepathy is the normal method of communication between two subjective minds, that the hypnotic or subjective state is necessary to telepathic communications.

The case simply put is, that the medium,

being under hypnotic influence, necessarily acts according to the laws of hypnotism. Telepathy is the normal method of communication between subjective minds. The medium being in the subjective state, is able to read the thoughts of the sitter, and working under the law of suggestion is able to dramatize the character of any spirit or number of spirits that may be presented.

In a normal state of mentality the objective mind, or what we call intellect, holds the subjective faculties in control. Under abnormal conditions the subjective mind dominates the objective, and insanity is the result. Insanity discloses every degree of subjective control. The monomaniac, like the hypnotic subject, to whom he is kin, follows the *ignis fatuus* of a fixed suggestion or delusion. The maniac has reason dethroned because its physical basis, the brain is disorganized. The objective mind loses control of the subjective for the reason that it offers false suggestions.

Cranks and eccentrics have lost that delicate relation between the two minds. Truly we speak of the mind as being well balanced.

What then is the function of the subjective mind as related to man's ordinary mental activity? The line of demarkation between genius and insanity is a mooted question.

Blind Tom was a genius in music and Zerah Colburn in mathematics. Without education these persons each had perfect knowledge of one subject. "Phenomenal" and "supernatural" do not explain. The perfect knowledge here exhibited comes from that faculty of the subjective mind we call intuition, by which the fixed laws of nature are comprehended. Knowledge pertaining to time, space, music, mathematics, poetry and art, so far as it involves a conception of natural law, is born of the subjective mind, and does not mediate through objective education. When the subjective mind is allowed undue exercise, the resultant acts become eccentric or "cranky." When the subjective usurps complete control the individual becomes insane. There is but a narrow isthmus between genius and insanity.



It is the practice of our short faculties to deny the things we do not understand or refer them to "the supernatural." When such influence evolves systems of philosophy and religion, and enlist the belief and devotion of the people in large numbers, our thought leaders at the desk and in the pulpit are urged to investigate vigorously and scientifically.

At present psychology does not explain satisfactorily a single occult psychic phenomenon. It sits dumb founded in the presence of genius when exhibited by idiots like Blind Tom and the boy Colburn. It has no explanation for such irregular, though brilliant exhibitions of intelligence. It has no theory for the things outlined in this discourse. It looks on the planchette as a toy, on somnambulisms as disturbed sleep, on telepathy as a dream, and on hypnotism as something anomalous.

The minister looks upon the exhibitions of the earth bound soul of a trance speaker, as the lamentations of one lost from the fold. He sits dazed in the seance of the spirit medium. He refuses to believe the verified phenomena of spiritualism because he has no orthodox hypothesis to explain the double entry method of the human mind. He is afraid of ghosts and retires to the cloister of abstract reason; yet there is not a single occult fact from "ghosts and goblins damned" to Oriental philosophy or American spiritualism that is not explained satisfactorily by the dual theory.

Since the transcendent powers of man's nature, as seen in the subjective state, have no useful function to perform in this life, and are witnessed only under abnormal conditions, and since no faculty is created without provision for its normal activity, it is logical to infer that the Creator designed them for a future life. Facts concerning the two minds bespeak different destinies. The one has existence independent of the body, the other dies with it. One perceives by means independent of the body, the other does not. One has intellectual force independent of the body, the other has not.

The objective mind functions through the

brain, its physical basis, is impaired by its disease, and is lost by its disintegration. But disease and injury to the brain, even idiocy cannot impair the integrity of the soul or compromise its final perfection. Pathological anatomy and clinical surgery teach the doctrines of local cerebration. Special functions of the brain are destroyed by corresponding lesions. Every consideration teaches that the objective mind ceases its operations upon decay of the brain. Objective man is mortal.


The subjective mind, or the soul, possessed of intuitive perception, perfect memory and correct powers of deduction is infinitely superior to the powers of our boasted reason. They are independent of objective education and render the slow laborious process of induction unnecessary and impossible.

God himself cannot reason inductively, and the soul's perception transcends inductive reason. It is indeed a part of Omniscience. It is a consummation devoutly to be wished to prove existence beyond the grave, and the proof of immortality lies not in the ecstatic dreams of the mahatmas, nor in the psychic powers of spiritualism, nor in current psychology, but in following the doctrines of duality to logical conclusions.

When the soul is freed from the trammels and limitations of earth life, when it can cease abnormal manifestations, when it is able to fly from evil and false suggestions, with its God-like power of intuitive perception, it will wing its flight through the pale realms of shade to the glorious splendor of eternal light and truth.

#### EULOGY—JENNIE LIND.

NETTIE ARNOLD.

HE Queen of Song, the Swedish Nightingale is dead. Praised and adored by a world, she has passed to the loftier life of a world beyond, and to-day attunes her sweet voice with the symphonies of heaven.

Though many a sun has heralded the approach of a new day and it in return retreated



before the shades of night since the world heard the last lingering note die on the lips of the fair songster, yet her memory is lovingly cherished in every clime, and her praises sung by every tongue.

Humble by birth, yet divinely inspired as we believe, even in babyhood the prattlings of sweet Jennie were music. By the reduced circumstances of her parents, at the early age of ten she was first compelled to take her place behind the footlights. As from the most arid spot in the desert, water, sparkling and fresh, will sometimes gush forth, so broke out now the rich fountain of song. Her exquisite singing and acting created a deep sensation, winning laurels and fully establishing a name for herself.

As she sang night after night her popularity continued to increase, her fame extending beyond the boundary of her own beloved Sweden. Loud came the calls and appeals to her from the world's greatest cities and empires. In Paris and the music loving cities of England her success first reached the marvelous and her talent the sublime. Said Mendelssohn, "She sings like one immortal," so impressed was he with this fair Swede. As she appeared before the immense audiences which greeted her the applause was tremendous. A new being was actually created and now appeared before the world. Her tones were as clear and sweet when loud, as when softly whispered, and they dwelt in the public ear and reposed in the public heart.

Jenny Lind was rapidly ascending the ladder of fame. And as she neared the topmost round she turned her face from foreign courts and her footsteps to her own native city—Stockholm.

The renowned singer now shows and proclaims her great love for humanity by stating, that in order to give her native country a memorial that might last beyond her existence as an artist, she had determined to devote all the profits of her performance to the establishment of a school for the poor, in which they

should be taught music and dramatic art. She is here heard, not merely by audiences of admirers, critics and lovers of music, but by audiences of real love and sympathy. The great heart of the whole world is touched by this noble act of one woman greatest among the great. The fresh young voice found its way into every heart. Her singing was a new revelation in the realm of art. In her truth and nature reigned supreme. Everything was full of meaning and intelligence.

But to speak of Jenny Lind only as an artist does not tell of her real greatness. Her intelligent and childlike disposition exercised in the realm of art a religious power, and then she was truly happy, belonging no longer to the world. Yet she loved art with her whole soul and felt it to be her vocation.

She was not vain. Though many bowed to her and thousands showered praises upon her, yet she remained the same sweet simple child of Sweden that she had been when fame found her giving the praise for success to her Creator and its reward to charity. A disposition noble and pious like unto hers could not be spoiled by homage.

Now for a time Jenny Lind retires into the tranquillity of her home, after having left all Europe frantic in their demonstrations of delight, and after having gained a fame wide as the world and as bright and pure as the stars.

Then came the great crisis in her wonderful career. Mr. Barnum engaged her to give a series of concerts in the United States. Her fame had long since crossed the Atlantic. Sunday, September 21, 1850, Jenny Lind first set her foot upon the American soil. New York goes Jenny Lind mad as she appears upon the stage. Robust in face and person, with a firmly formed forehead, shaded by waves of pale brown hair; eyes of light blue with every flash bespeaking love and sympathy; nose and mouth, though moulded on the large Swedish type, conveyed an expression of benevolence and goodness. Her strong personality was felt at once. Before



she had uttered a note they knew she had the power to thrill them by a single tone. She gave to Americans generously of her matchless gift of song. She was praised for her musical ability, her character and her Christian life. She possessed the greatest of all gifts—being a womanly woman.

In this stage of her fame she returned to London and there was far famed for her charity and Christian character.

On Sept. 29th, 1887, that dread disease paralysis stilled the voice of Jenny Lind forever. Here, silence was supreme. On November 2d she yielded her spirit to the God who gave it, and a mission of a life was complete. Thus in a moment the musical tones were stilled and her soul passed into the vast realm of eternity. Eulogy cannot tell of her virtue and praise cannot express the quality of her marvelous voice.

Jenny Lind, thy fame has chiseled for thee an imperishable monument. Thy gift of song has made thy name immortal. Thy illustrious glory will shine forever o'er all. But when the memory of thy wonderful voice shall have vanished from the minds of men, the grace and tenderness of thy true womanly heart will still linger like sweetest music.

### 32 AULD LANG SYNE 28

#### A GLANCE BACKWARD.

BY HISTORICUS.

**I**N this semi centennial year of Otterbein University, one is naturally enough led to review the salient events of the institution's history. Some of these are incidents worthy to be preserved in memory, others are better forgotten.

Of the many current stories of the early days, some are pure invention, as, for instance, that one which represents that four or five

students once went by night to Professor Haywood's barn, took his family carriage therefrom, pulled it to the middle of the creek, and when about to leave it, and while expressing their gratification at the success of their enterprise, were hailed by the professor himself from behind the curtains with the personal request that they now return the carriage to its proper place in the barn.

Here, however, is a true story, for which the writer can fully vouch: In 1859, student W. O. Hiskey was a member of the Junior class. He was a bright scholar, always at the front in literary exercises and ranking among the highest in his recitation work, but withal a talkative fellow, ever ready to make a suggestion, inject a remark, or ask a pointed question. It was in the chemistry class under Dr. McFadden, that the professor had occasion to use several rubber receivers in collecting the various gases as they were made for the experiments. Hiskey was one day handling one of these receivers, inspecting it and wondering what purpose it was designed to subserve, when he made bold to inquire: "Professor, what is thing anyhow?" Answer: "Mr. Hiskey, that is a gas-bag, and not the only one about the institution either."

Perhaps no event of the fifty years was more wonderful or far-reaching in its influence than the issue of the "Nemesis," at the commencement of 1860. It was the outgrowth of the effort to force the system of "emanuel labor" as one of its champions called it, upon the college and of the Missouri land speculation of the period. The "Nemesis" was a small four page paper, clandestinely prepared and printed for gratuitous circulation, and distributed throughout Westerville during the night before commencement. Its motto was "Independent in nothing, Neutral in all things." It assailed in no mincing terms several citizens of Westerville, some of them ministers and trustees of the college, and, in its humorous column, some of the students. At the head of the first column appeared a poem, entitled "Rev. O. and his Student—a Parody," beginning "I



the President yield to none,' were the swelling words of a corpulent man,"—evidently meant as a "broadside" against Rev. A. Owen, then president of O. U., and probably the work of a student who had been summoned into "the presence" for an offense and did not much enjoy the presidential dignity. In the advertising columns appeared this notice: "Lost! Lost!! The power of making men feel that Missouri land which costs 12½ cts. per acre should be worth \$5.00 per acre. Much have I grieved and mourned over my loss, and do hereby promise to liberally reward any one who will return my lost treasure. (Signed) Rev. P. F." Another "ad" read thus: "Found! Found!! Dr. D. C. of Pa. announces to the public that he has found a *single* nerve (unknown to Cutter) which, although very sensitive, is absolutely necessary to perfect mortal bliss." Readers of the "Nemesis" had no difficulty in recognizing "D. C." as Dr. D. W. Coble, who is still with us, and the "nerve" as a lady student whose proper name was "Minerva."

The "Nemesis" was very interesting reading in its day, and unlike some of the "boguses" of more recent times, it contained neither scurrility nor vulgarity, though some of its censures were certainly unjust.

The Great Fire of 1870 was an untoward event in the history of O. U., and within the memory of many readers of the ÆGIS. The annual catalogue of 1869 said: "The college buildings are four in number;" the catalogue of 1870: "The college buildings are three in number." The explanation is that early on the morning of January 26, 1870, the central building, ninety-five feet long by sixty-five feet wide, containing the large chapel room, recitation rooms, society halls, the college library and cabinet, was entirely destroyed by fire, which is supposed to have caught in an alcove in the second story where oils and waste were stored. It was on this occasion that President Davis was seen coming from his residence after the alarm of fire had been sounded, carrying his lighted lantern (as he was accus-

tomed to do on our then unlighted streets) looking for the fire. Fortunately an insurance of twenty thousand dollars had been placed on the building, and this sum was used in the erection of the present main building, though it equaled only about half the cost. This disastrous fire, occurring as it did at the middle of the college year, caused great inconvenience in the regular work of the college. Recitation and lecture rooms had to be provided in the other buildings, in whatever way possible, making the best of the situation and putting up with the inconveniences. The young men's societies were compelled to engage rooms out in town, and the "old chapel" was utilized as far as possible. One of the greatest losses felt was that of the library, especially as included in the loss was the set of four handsome, large volumes of the "Codex Sinaiticus," or facsimile of the manuscript of the Old and New Testament in Greek, dating from the fourth century, and presented to this University in 1862 by Alexander, Czar of Russia, only five other copies having been sent to America. This work was unique and could not be replaced. The new building, one hundred and seventy by one hundred and ten, erected to replace the one destroyed by fire, but not quite on the same site, was dedicated August 10, 1871; and commencement, whose regular date that year would have been May 31, was postponed to Aug. 10, and the exercises of commencement, of the dedication of the new building, and the opening of the fall term were combined, attracting a very large attendance, of students and visiting strangers. The cost of the new building with its appurtenances was at least forty thousand dollars.

Thus that which on that black January night in 1870 seemed an irretrievable disaster was, by skillful management and the aid of staunch friends, turned into a blessing, and the crucible of affliction was transmuted into a chalice of new and abounding life.

The original "Little Lord Fauntleroy" is a student at Harvard.



## ALUMNI CORNER

### PERSONALIA.

'92—Robert E. Kline was in Columbus recently attending to business with the State Board of Public Works.

'89—Sarah M. Sherrick is spending her fourth year at Yale University in some special work. She took the degree of Ph. D. last year.

'77—'74—Rev. E. L. Shuey and Prof. A. B. Shauck, both of Dayton, have a place on the program of the Y. M. C. A. convention to be held at Springfield Feb. 19-22.

'81—'76—'70—Revs. A. E. Davis, J. I. L. Resler, and G. M. Mathews are delegates to the United Brethren General Conference, which meets in Toledo, Iowa, May 13.

'58—Mrs. L. K. Miller, editor of the Woman's Evangel at Dayton, who had been very ill for a long time, has slowly recovered to good health, and is again able to resume her editorial duties.

'74—Prof. A. B. Shauck, in addition to the principalship of the English Training School at Dayton, O., is also principal of the college department of the Y. M. C. A. at Dayton, the leading association in the state.

'70—Rev. G. M. Mathews, D. D., pastor of the First U. B. church at Dayton, recently spent a few days here with his son, Milton Mathews. He preached in the college chapel on the evenings of the 4th and 5th inst.

'61—We were glad to hear from Major George H. Bonebrake, president of the First National Bank of Los Angeles, Cal. Mr. Bonebrake has by no means forgotten his alma mater, but in the time of need he is in line with those who prove friends indeed.

'82—It was our good fortune recently to

hear from W. D. Reamer, County Commissioner of Westmoreland county, Pa. Mr. Reamer remembered the ÆGIS in a substantial way, by paying his subscription in advance for a few years.

'82—It is understood that Prof. Louis D. Bonebrake, superintendent of the Mt. Vernon schools, is a candidate for the nomination for State School Commissioner of Ohio. Mr. Bonebrake is one of the leading educators of the state and well merits the position which awaits him.

## DIFFERENTIALS

### OUR ATHLETES.

On the evening of the 11th inst. Professor Prentis of the gymnasium took seven of our best athletes to Columbus to contest with the Y. M. C. A. boys of that place. The fellows had practiced hard but they had hardly hoped to make a strong showing against the Columbus men. However in this they surprised themselves and even made the strong Y. M. C. A. team open their eyes. Our men were handicapped in the runs, as none of the boys had ever been on a track such as had to be used in the building there. We would surely have won first on the athletic field. In the shot-put also, our contestant was at a disadvantage, they using a 12-lb. shot, whereas our men were accustomed to a 16-lb. ball. The contest was friendly and everything passed off nicely. There will be another contest between the teams in about three weeks.

Professor Prentis kindly furnishes records of the events. In scoring firsts counted 5 points, seconds counted 3 points, thirds counted 1 point.

Running high jump—Scott and Thomas tied at 5 ft. 1 in. Parsons and Lloyd tied at 5 ft. and in jump off Parsons won.

Standing broad jump—Lloyd won with a



jump of 9 ft. 5½ inches. Shumaker second 9 ft. 5 in. Landacre third 9 ft. 4¾ in.

12-lb shot—French won, 38 ft. 3½ in. Cockrell second 36 ft. 11½ in. Hoglen third 35 ft. 3 in.

Pole vault—Teter W., Jones and Teter C. tied for first place at 8 ft. 4 in.

¼ mile run—Jordon won, time 1 min. 4 4-5 sec. Dening second, time 1 min. 5 2-5 seconds. Basher third, time 1 minute 8 seconds.

Final score, Columbus 25, Otterbein 20.

#### ASSOCIATION NOTES.

##### Y. W. C. A.

At the business meeting Feb. 2, the names of twelve young ladies were presented and received into active membership.

The regular meetings of the Association have been largely given up to the evangelistic services, but the short meetings which have been held were indeed full of spirit and life.

##### Y. M. C. A.

The recent Sunday afternoon meetings have been very spiritual.

The recent Y. M. C. A. meetings, led by the new converts, have been meetings of rare interest.

The Bible study department is now pushing forward with a large number of persons in three classes led by W. E. Crites, J. B. Gilbert and the president of the Y. M. C. A.

Great preparations are now being made for the coming Y. M. C. A. state convention at Springfield, from 19-22 of this month. We are making preparations to send at least 25 men as delegates. Otterbein has been asked to send two male quartets, and two are now in practice for this occasion.

#### LOCALS.

The chapel choir has vanished. An effort is

now being made to organize a male chorus for chapel service.

The classes in the "gym" will give an exhibition soon.

B. F. Cunningham has preached a number of sermons for Pastor Fries during the meetings.

Most of the Seniors have reported their subjects for theses. They are now hard (?) at work on them.

W. E. Crites, '97, was called home by the death of his mother on the 12th inst. The Senior class adopted resolutions of respect.

Sousa's band concert in Columbus recently attracted a number of the music loving people. Madam Nordica drew a good crowd of students also.

The Juniors and Sophomores did not send out any valentines. They just looked at each other and read the poetry (?) on their pretty (!) faces.

A large party attended the Columbus Otterbein Association banquet the evening of the 19th inst. A full account will be given in our next issue.

A number of the girls are boarding together at Mrs. Yates'. This is the second boarding club they have organized this year. They are reaching out.

W. F. Coover has been afflicted several weeks with a sore foot. Just before returning this term he stepped on a fork, the prong running almost through the foot.

The Royal Hand Bell Ringers gave the fifth entertainment on the Citizens' Lecture Course on the 17th inst. The entertainment was highly interesting and entertaining.

Duality of Mind. This is the subject of a very scholarly article found in this issue of our paper. It is written by Dr. Clemmer, '74, who is now one of the leading physicians in Columbus, O. All our readers wheather sub-



scribers, or exchanges will find the article both interesting and helpful, and should read it and give it careful study.

Mr. Abram Mossman, who is known by a host of old students and at whose home many of the boys have in recent years boarded, died suddenly the morning of the 12th inst.

Prof. Prentis of the gymnasium has two large classes, one advanced and one just beginning. His brother from Dayton has been assisting him recently. Mr. Prentis is getting out a students' directory. This will be something new.

Samuel Riley Seese, ex-'98, pastor of the U. B. church at Madison, Pa., writes that he has married three couples recently and wants the job for the prospectives in O. U. He would surely get his hands full here if he should be called in.

The baseball management is making active preparations for the coming season. Everything now points to a first-class team and games will be played with the best teams in the state. Several of the fellows are already at work in the ball cage getting ready for the spring.

The Philophronean quartet furnished the music for two important occasions in this month. Feb. 12-13 they furnished the music for the Knox County Farmers' Institute, and Feb. 19-20 they filled a like engagement at the Central Ohio Farmers' Institute at this place.

The interest taken in the literary societies this term has been much below the standard. On account of the revival meetings, the societies have all held three or four of their past sessions at untimely hours. Some of the sessions have been dismissed altogether; the others were held in the afternoon or early evening.

The people of the village are advocating electric lights and water works. Old students can conjecture at once with what pleasure these would be received by present students. There

is talk of adopting a curfew ordinance also. Then the Preps. and Freshmen would have to stay in after 9 o'clock. We are opposed to that for their sake.

Our subscription agent contemplates sending out to our delinquents the following verses which are going the round of exchanges:

The wind bloweth, the water floweth,  
The subscriber oweth, and the Lord knoweth  
That we are in need of our dues.  
So come a-runnin', ere we go gunnin':  
This kind of dunnin' gives us the blues.

On Tuesday evening, Jan. 24, occurred the fourth entertainment of the Citizens' Lecture Course for this year. It consisted of a very able lecture by Dr. Eugene May, on the subject, "Over the Alps with a Knapsack, and Up the Matterhorn." Dr. May is a lecturer of much note throughout the country, and this is reckoned as his best lecture. His perilous ascent and descent of the Matterhorn was too vividly drawn not to remain with all present. It was an entertainment worthy of the name it bears.

#### EDITOR'S BUCKEYES.

"Breathes there a man with a soul so great,  
Who never to himself(?) has said,  
As he stubbed his toe against the bed,  
'—! —!!! —! —! —!'"—Ex.

Pretty maid, never kissed,  
Foolish girl, fun missed.—Ex.

Teacher (in Latin class)—"Give the principal parts of 'possum.'"

Pupil—"Head, legs and tail."—Ex.

#### LINGER LONGER NEVERMORE.

'Twas on the porch I lingered  
Beneath the August moon,  
'Til low she whispered to me,  
"'Twill be morning soon."

Enraptured I and heedless,  
Forgot it was no dream  
That once my darling's papa  
Was fullback on his team.

I but remember now, love,  
That trip high in the air,  
Your papa kicked a goal, love,  
I made a touchdown there.—Ex.



Prof. Scott, tapping Freshman Barnes on the shoulder—"I believe Satan has hold of you." "I believe he has," said Barnes.

Prof. McFadden (in physiology)—"Is the wink of the eye involuntary?" Miss—"Not always."

I helped her on with her jacket  
And quickly tucked in the big sleeves,  
So near now, I could not resist it,  
And I gave her a plague of a ———.

Haller—Say, steward, these look like the biscuits my mother baked twenty years ago.  
Steward, Mr. Byrer (delighted)—I'm so glad.  
Haller (biting one)—And, by George, I believe they are the same biscuits.

RECIPROCITY.

One evening as we sat beneath  
The moon's soft rays so pale,  
Moved by an impulse born of love,  
I kissed her on the veil.

Next evening as before we sat  
Beneath the star flaked dome—  
Nay not exactly as before,  
She'd left her veil at home.

Quoth I, "I'm sheepish yet shall not  
My courage fail me now,"  
And moving gently to her side,  
Just kissed her—on the brow

The next, she came with hair banded low,  
She didn't have to speak,  
I took the situation in  
And kissed her on the cheek.

A painful look came o'er her face,  
She thought I'd courage lack,  
So, deftly kissed me on the lips,  
And then I kissed her—back.

—Dynamo.

Freshman (to Senior sitting on river bank)—"Monsieur, art thou endeavoring with thy elongated rod and tempting barb to entice from the watery depths the scaly inhabitants thereof?"

Senior—"Naw, I'm fishin'."—Anon.

YES, DEAR GIRLS.

Lives of old maids should remind you  
Your sweet charms won't always stay,  
And the blush of youth, dear maidens,  
Soon, ah! soon, will fade away.

Oh! then, girls, be up and doing;  
Seize on any chap you can,  
For remember, time is fleeting,  
Let your watchword be, A Man.—Ex.

One of the girls at a well-known college recently startled the professor and her class brothers in declining "hic" by starting off: "Hic, haec, hoc; hug-us, hug-us, hug-us; quick, quick."

A FADING FLOWER.

Just she and I—all, all alone, beneath  
The stars so calm and bright;  
I told her that to me her cheeks were  
Like twin lilies, pure and white;  
But in the morning, as I brushed my  
Powdered vest for half an hour,  
I realized the lilies must have been  
Some other kind of flour.—Ex.

WITH OUR SCISSORS.

Harvard won in the annual debate with Princeton.

The Wooster Voice is publishing an outline of the work done by the literary societies of

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the colleges of the state. A good opportunity for getting pointers on what others are doing.

Calcutta, India, has twenty colleges with 3,000 students, and forty high schools with 2,000 students.

Ohio University, Athens, O., is to have a new Administration building as a result of the recent state aid.

Soil brought up from a depth of 326 feet in a mine in Belgium is said to have grown weeds unknown to botanists.

Oberlin has among her students representatives from forty-seven states and territories and fourteen foreign countries.

Princeton's football season netted \$14,700. This with the baseball balance gives the athletic treasurer of Princeton \$18,000.

Several law students at O. S. U. were initiated into a fraternity recently by being subjected to some of the state prison punishments.

The editor of the O. S. U. Lantern has been dismissed from school for an editorial on the faculty's non-attendance at the local oratorical

contest. He has been retained by the managers of the Lantern as editor.

The last few years has seen a great increase in the general interest in college oratory, and in lines for its cultivation. The number of inter-society and inter-collegiate oratorical and debating contests are on the increase.

The colleges of the state as well as those of other states, in general, have observed the day of prayer for colleges with greater earnestness than heretofore. In very many colleges this day has become a day of earnest thought, and prayer that our colleges may be great spiritual as well as intellectual centers, stamping the impress of Christianity.

There are three things essential to success in life—conscientiousness, concentration, continuity. In extremity it is character that saves a man. To one object the lines of life should converge. This should be the focal point of thought and feeling. We must not scatter our powers, continuity is not incompatible with change; it is the reverse of a fragmentary and desultory mode of life. Every true life is a unit, an organic whole. There is advantage in continuity of place as well as of purpose.

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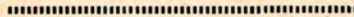
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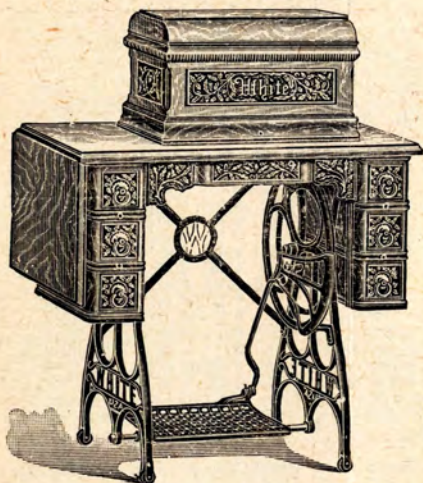
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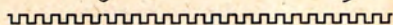


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### SCHEDULE.

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#### SOUTH BOUND

Cent. Time.	2	28	38		8
	A M	P M	P M		
Cleveland L	*8 10	*8 00	†1 40		
Euclid Ave	8 22	8 12	1 50		
Newburg	8 34	8 25	2 03		
Hudson	9 10	9 05	2 35		
Guyahoga F	9 23	9 19	2 48		
Akron	9 35	9 33	3 01		
Barberton	9 51	9 50	3 16		
Warwick	10 07	10 07	3 32		
Orrville { A	10 28	10 28	3 56		
L	10 33	10 33	4 01		
Holmesville	11 03	†11 04	4 32		
Millersburg	11 14	11 16	4 43		
Killbuck	11 26	11 29	4 55	A M	
Brink H'v'n	11 53	11 56	5 25		*5 45
Danville	12 02	†12 06	5 35		5 54
Gambler	12 20	12 25	5 55		6 12
Mt. Ver { Ar	12 30	12 40	6 10		6 21
Lv	†12 48	†12 45	6 15		6 30
Mt. Liberty	1 09		6 34		6 39
Centerburg	1 17	1 12	6 42		6 57
Sanbury	1 34	†1 34	7 00		7 20
Galena	1 39	†1 39	7 05		7 25
Westerville	1 52	1 52	7 18		7 38
Columbus	*2 15	2 15	†7 45		8 05
	P M	A M	P M		A M
Cincinnati	*6 00	6 40			
	P M	A M			

#### NORTH BOUND

Cent. Time.	3	27	35		7
	A M	P M	A M		P M
Cincinnati	*8 00	*8 00			
	Noon	Night	A M		P M
Columbus L	*11 45	*12 35	†6 00		†5 00
Westerville	12 09	1 06	6 27		5 28
Galena	12 20	†1 21	6 40		5 41
Sanbury	12 25	†1 26	6 44		5 46
Centerburg	12 42	1 51	7 04		6 08
Mt. Liberty	12 51	†2 01	7 12		6 16
Mt. Ver { Ar	1 08	2 20	7 28		6 35
Lv	1 13	†2 25	7 33		6 40
Gambler	1 24	2 40	7 47		†6 55
Danville	1 42	†2 59	8 00		7 11
Brink H'v'n	1 51	3 09	8 12		7 25
Killbuck	2 22	3 41	8 12		P M
Millersburg	2 34	3 55	8 53		
Holmesville	2 45	†4 06	9 03		
Orrville { A	3 20	4 45	9 37		
L	3 25	4 55	9 42		
Warwick	3 45	5 18	10 02		
Barberton	4 01	5 37	10 17		
Akron	4 20	†6 05	†10 36		
Guyahoga F	4 32	6 17	10 48		
Hudson	4 45	6 30	11 02		
Newburg	5 20	7 05	11 42		
Euclid Ave	5 31	7 16	11 57		
Cleveland	*5 45	*7 30	†12 10		
	P M	A M	P M		

\* Runs Daily. † Daily except Sunday. ‡ Flag Stop  
‡ Meals. L Lunch.

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